THE PORTUGUESE COUP --
FIRST REACTIONS BY UCBWM PERSONNEL

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THE NEW MISSIONARY HERALD

whole earth newsletter

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RHODESIAN RUWADZANO WOMEN

One of the most exciting developments in church life in the United Church of Christ in Rhodesia is the relatively recent flowering of the three voluntary organizations of the church: the Volunteers (men's organization), the Ruwadzano (for women), and the Youth Guild. These organizations make heavy demands upon their members-- not all who wish to participate are admitted, but must first demonstrate true commitment-- and consequently exhibit a unity of purpose,

(Cont. on p. 11)

LIBRARY
PACIFIC SCHOOL
OF RELIGION

MESSAGE FROM THE EVP

Last year the Executive Council of the United Church of Christ retained an outside consulting firm in Cincinnati, Ohio, to evaluate the programs funded by the church's priority funds. From their look at world ministries came an interesting criticism. Too many of these UCBWM projects, they said, really involved funding the programs of others-- the World Council of Churches, the international Theological Education Fund, study centers operated by indigenous boards in Asia and Africa and so on-- rather than managing the programs ourselves.

That criticism reflected the notion that the dimensions of our fellowship as a UCC agency in mission are essentially those of one American denomination and the programs which it wholly owns and operates. But for a long, long time-- since about 1810, in fact-- this Board has operated on an entirely different theory. The name of that theory is "partnership."

In partnership we see ourselves as part of a great family of Christian agencies, linked through ecumenical ties of many sorts all around the world. We work on behalf of the United Church of Christ/ USA, to be sure, but in tasks common to many others. We both give and receive resources, personnel, experiences and convictions. "We" are Church World Service, we are the World Council of Churches and a whole array of indigenous mission programs overseas just as much as we are the instrumentality of one medium-sized denomination in the U.S.A.

Members of our denominational fellowship bring their rich human and material resources, and a commitment to mission which begins at home and extends to the ends of the earth. The UCBWM brings experience with other partners on all continents, a world-wide network of persons with skills and relationships, a charter membership in the major ecumenical cooperatives.

Together we can help each other fulfill the Bible's description of our life as Christians: "Partners working together for God." (I Cor. 3:9)

NEW EDITOR

With this issue of W.E.N., The Rev. Alfred C. Krass becomes editor, Ms. Judy Go continues as assistant editor, and Mr. Tom Luhrman begins part-time assistance in production.

The new editorial staff wishes, at the risk of seeming to have borrowed the phrase, to state its editorial policy in just three words: "Four years more!"

Production schedule calls for 3 issues a year, in May, September, and January.

ART WORK

The new art work in this issue has been produced by Mr. Mark Nikkel, a young Christian artist who is a neighbor of ours on Morningside Heights. Mr. Nikkel has spent some time in Africa & will be returning to Africa to study art at the University of Ife, Nigeria, in the Fall.

TEACHING AS A CHRISTIAN VOCATION AND "MISSION"

(Ed: In January, Helen Post, a United Methodist missionary serving with the Japan-North American Commission in Tokyo, sent a memo to several concerned persons in New York about the need to come to a clearer understanding-- and to communicate it better to American church members-- of what the "mission" is in teaching. Elinor Galusha, UCBWM Associate Pacific Regional Secretary, sent the memo to UCBWM missionary educator Bill Kroehler in Japan, asking him to share his insights. The following is Ms. Post's memo, followed by Mr. Kroehler's response. The Board solicits more responses, not only from teachers but from missionaries-- home and foreign-- engaged in other "secular" involvements.)

INSIGHTS GAINED ON FURLOUGH

by Helen Post

I'd like to tell you about one of my furlough church contacts that disturbed me but also suggested to me one of the weak points in the American churches' and Christians' understanding of mission-- in Japan, the U.S., or elsewhere.

The setting was a small college town in the midwest. The occasion was a neighborhood gathering of six neighborhood women with some connection with the local United Methodist Church and with me or my family. One has also attended district mission training meetings.

Practically all of the women have some connection with teaching and education; several are mothers. One young woman is an elementary school teacher. Another is studying childhood education. Another is the wife of a university professor and herself a substitute high school teacher. Another is a teacher in the high school on a regular basis. The hostess is the wife of a pastor who is also the administrator of a church-related retirement home.

When I arrived the informal talk was about their families, school and work-- in this case teaching or study. I was asked by the hostess questions about the "crisis in funds and sending of missionaries." Among other things, I said that the Japanese churches and Christian schools are still inviting missionaries and are contributing something toward their support. I named as teaching positions missionaries are filling: childhood education, music, English literature, English conversation, etc.

The wife of the head of the English department of the small church college said something to this effect: "It hardly seems as though just teaching literature or English conversation in a classroom is what we consider missionary work or mission or contributes to the spreading of the Gospel."

Her comment really shook me. I responded rather pointedly (although as a non-teacher) with a partial catalog of how teaching partakes of Christ's mission, trying to relate to their own work as teachers or mothers or students:

-- what grows out of the contacts between teacher and students in the way of other activities (for instance, in Japan, the very significant Bible study groups that evolve).

-- the theology expressed nonverbally as well as verbally in teacher-student relations as well as in attitudes toward learning.

-- the content of literature (the many instances in Japan where literature "opens" heart and mind).

Later the elementary school teacher thanked me personally and said she had felt badly sometimes because she could not do more "in the church" because of the time and energy her teaching takes. She appreciated my affirmation of the significance and potentialities of her classroom work.

The incident may be an isolated one, but I wonder if it is. It can probably be given different interpretations, but I drew from it the following implications:

(1) Some Christians involved in teaching obviously do not consider it as a Christian vocation or as an expression of their faith position and as an arm of the church's life.

(2) Likewise, probably many church members do not consider teaching as a potential Christian vocation or the teacher who is a Christian as fulfilling a Christian vocation and mission.

(3) If this is true, then there is little ground for their understanding teaching as a Christian mission vocation in Japan unless it be considered as an "extra subsidy" for the disadvantaged.

(4) Although church-related educational bodies may see education as Christian vocation and as mission in the broad sense, many at the local level (including even some of those sincerely and responsibly engaged in teaching) do not have such a "self understanding."

One of my reactions, beyond that of "shock", is that this suggests another area of Japanese mission in/to/with the U.S.:

-- articles on the Christian teacher's role, wherever she/he may be.

-- opportunities for dialogue between teachers in Japan-- Japanese and missionary-- and teachers in the U.S. at various levels.

-- "mission schools" as a historical concept and "mission" schools as the expression of Christ's mission among and for men, and a comparison of American and Japanese thinking.

-- the need to work at the very assumptions behind attitudes toward missionary assignments which exist in Western church members' minds.

I ran into similar situations related to the Christian artist and Christian nurse-- the local church expects them to express their Christian vocation in terms of the congregation's traditional activities. It doesn't recognize the validity of their vocations in the secular world.

(Bill Kroehler's response is on page 13)

MISSION AND EVANGELISM IN A NEW PERSPECTIVE

(Ed: In a letter to the editor, following the 164th Annual Meeting, the Rev. Stuart Haskins, a Corporate Member from Colorado, reflected on the session of the Corporation on evangelism. "I know the limitations of such meetings," he said, "and perhaps my expectations were excessive, but I find myself growing impatient at going over the same old issues in the same old way."

"How would you do it differently?" he was asked. He replied that he had found what were to him fresh insights in the writings of the Canadian Roman Catholic theologian Gregory Baum--who came to the church from a Jewish background.

"Would you describe those insights for the readers of the W.E.N.?" he was asked. Here is the brief summary Mr. Haskins compiled in response.)

I am convinced that the theology of Gregory Baum can help to break the impasse which has confronted the theology of mission and evangelism in recent years. Is evangelism by word or deed? How do Christians avoid the charge of "imperialism"? What about the truth in other religions? Baum's theology, particularly as articulated in Man Becoming, helps us to get a new handle on questions such as these.

His basic question is this: Is God extrinsic or intrinsic to all of human life? Is the Christ (not Jesus) present in all people everywhere? Is the truth already available to everyone, or is it something apart from human life that must be given to those who do not have it? Drawing on the Logos doctrine of John, Baum holds that the Word of God has been present to enlighten all people "from the beginning".

This does not mean that he is optimistic about human nature. Baum is as aware of human sin as the most Barthian theologian. Ideology, self-centeredness, cultural evil, and what he calls "sickness" are universal realities. They cover, distort, and becloud the Christ in varying degrees and ways, according to various social, historical, and psychic realities. They explain not only the falsehood in other religions, but in Christianity as well. But the presence of Christ in all people also accounts for the truth and love that are to be found so often in those who do not know Jesus of Nazareth.

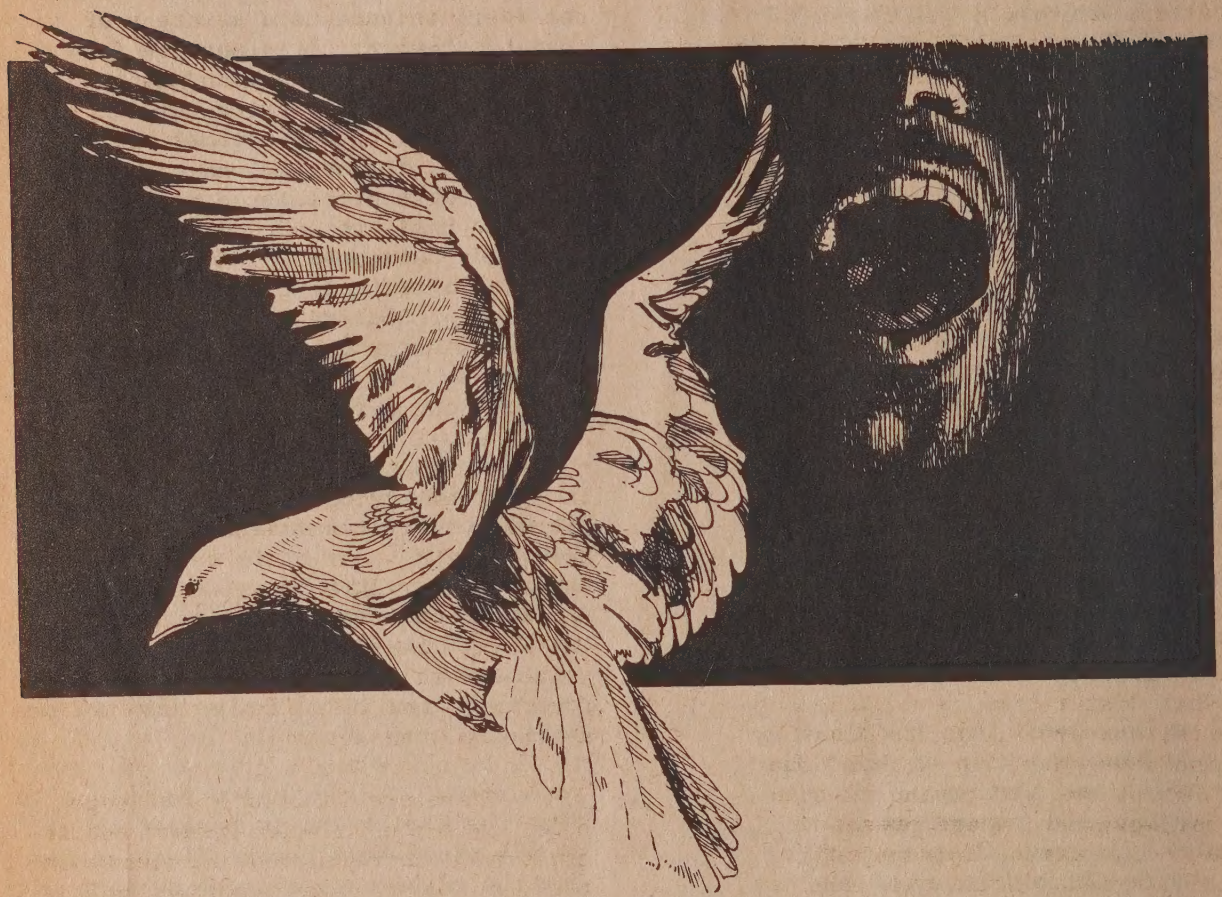
From this perspective the task of the missionary-evangelist is clear. It is not to bring something to someone, but to point to what is already there. It is not to give Christ but to identify the Christ who is already present, to bring this Christ to greater consciousness. Baum reveals his debt to psychotherapy in affirming that we become the kind of people God intends us to be by achieving a greater self-consciousness. Christianity is unique in that the Christ who is present in all people everywhere became flesh in Jesus. But the missionary-evangelist must make this affirmation in humility, for he knows that this Christ has often lacked full consciousness in the living of his own "Christian" life.

Baum's perspective offers both a new attitude and a new methodology for the missionary-evangelist. If we really believe that Christ is already present in those whom we "evangelize", we will instinctively treat them differently. We will be more affirming of them, less condescending to their persons or their culture. We will listen to them as well as speak, and above all, we will not feel that their eternal

(Cont. on p. 19)

ARMED CONFLICT IN RHODESIA

by Claude R. Peters



(Editor's note: W.E.N. has devoted considerable space in its 3 1/2 years of publication to the crisis in Southern Africa. Cf. Vol. I, No. 2, p. 21; No. 3, p. 18; No. 4, pp. 12, 25; Vol. II, No. 1, p. 24; No. 2, pp. 20f.; No. 3, pp. 22f.; Vol. III, No. 1, pp. 19-21; No. 2, pp. 28f. Mr. Peters, who has just returned from 5 years teaching in Rhodesia, hopes for an opportunity "to raise some concerns which I hope will always be seriously considered in any policy deliberations the Board carries on concerning support for the various factions struggling for justice in Rhodesia." We encourage reader response.)

"Liberation Movement"? "Freedom Fighters"? "Terrorists"? These are the names applied to Africans who have left Rhodesia, fled to the Black African countries to the north, there have been trained and armed, and who are now slipping back into Rhodesia, adding to the Black Africans' struggle for equality in this country the new element of armed conflict.

The name one applies to these guerrillas reveals one's attitudes toward their activities. Most of the Whites in this land refer to them as "terrorists", regarding them as evil men who by terrorizing a peaceful population with death and destruction attempt

o impose their will upon them. Many oung Africans see them as "freedom ighters", Black heroes who are laying heir lives on the line to rescue their eople from White oppression. Increasngly various churchmen and church odies are calling them "liberation ovements", a term which seems to enorse the goal of these men but nelects to reveal the violence and bloodhed which is being used to achieve it.

Actually there are elements of all hese pictures in the struggle these men re carrying on. They are members of rganizations which twelve years ago ad as their goal within this country, nd still today have as their goal in xile, a nation in which there will be ajority rule. They are brave young en who are risking their lives in this truggle. But they are also using error tactics to do so. And I have beome increasingly disturbed by the lanket endorsement which various Chrisians and Christian bodies have given hem. What disturbs me is not the suport Christians are giving to Black iberation movements, but rather, the upport Christians are giving to this articular movement, whose present ajor tactic is armed violence, while here still exists within this country he means and possibility of nonviolent change.

Before I go any further I would ike to make it perfectly clear how I eel about the Ian Smith regime and the ajority of Rhodesian Whites which it epresents. This is a racist governent representing a racist White populaion of about 250,000 who rule an alost totally disenfranchised Black opulation of over 5,000,000. This acist government and society is inimial to the will of God, and there can e no peace or rest among Christians nywhere in the world until it is changed.

But having said all this, I want to raise the question: Does this situation at present justify armed violence as a countermeasure? It is my contention that before a Christian can consider violence as a strategy of change, three criteria must be fulfilled: (1) the situation must be demonic; (2) all other non-violent means of change are either impossible or have failed; (3) the nature and consequences of the course of violence must be fully appreciated and understood by those advocating it. I do not believe that these criteria are in terms of the present Rhodesian situation fulfilled. Let us look at each of them.

Is the situation here demonic? I must admit that it is with this criterion that I am most uncertain. In spite of having painfully had to witness my African friends, colleagues, and students being daily denied many basic human rights and courtesies, I still cannot escape the conclusion that the situation in Rhodesia is not yet the totally evil and unredeemable structure that calls for armed violence as the only answer.

There are still signs of hope here. Despite the wide-spread and increasing discrimination and apartheid there are still some important multiracial facilities and associations. There is still a relatively free press which, conservative as it may be by our standards, regularly criticizes the Rhodesia Front government and the White mentality it represents. Africans still have access to the courts and the process of law under a judiciary which, though circumscribed by an increasing number of discriminatory laws, is relatively uncorrupted. And finally, there are several political groups in the country, both White and Black, including the influential African National Council, which are permitted vocally to oppose the present racial situation in Rhodesia.

(Cont. on p. 18)

THE PORTUGUESE COUP --

FIRST REACTIONS BY UCBWM PERSONNEL

From Larry Henderson, Associate Africa Regional Secretary and former missionary (22 years) in Angola, on a trip to South Africa, by tape, dated April 25:

"After having listened to a brief report on the political/military situation in Lisbon from South Africa radio, reading an article in the local daily paper and hearing a Voice of America Special-English broadcast on the same situation, my 'instant analysis' is as follows:

"This is the most significant break in the continuity of the Portuguese Government since 1926 when the coup ended the Republic and established what was to become in two years the Salazar Regime.

"As General Spinola and General Gomes are leading figures in the new government, the government could hardly be classified as revolutionary or radical. They are both old school military men, and I would take any early declarations of intent with considerable reservations.

"Whatever policy the new government adopts as regards the African colonies, it will not be able to impose its will on Guinea, Angola and Mozambique in the same way that the previous government did. The new government will be primarily preoccupied with the maintenance of control and the establishment of some new patterns in Portugal. This focusing on the domestic affairs of the homeland will inevitably draw some of the attention, energy and concern from the colonies.

"If the control which Lisbon exercises in Africa is decreased, this will mean that one of two forces may move in to occupy the power vacumn: a) the white settler population plus the army may unilaterally declare a type of independence, b) the liberation movements may advance sufficiently to provide a viable alternative to the present regimes which are completely dependent on Lisbon.

"As regards the first alternative I should think that each one of the colonies is in quite a different positi Guinea does not have enough white settl population to make this a viable alternative. Mozambique's white population is also small and concentrated in urban areas, thus leaving great expanses of t rural areas without white occupation. Angola is the colony where independence has been most openly discussed during i history and also has the conditions whi would make this a more practical altern tive.

"As regards the alternative of bl nationalist power, the order seems to b reversed. Since PAIGC has already declared independence for Guinea, the pr sent Portuguese consolidation gives thi declaration much more reality and Guine should move toward implementing a decla ation of independence. FRELIMO is cele brating its tenth anniversary of the wa this year by consolidating its strength and extending the line of its influence much deeper into Mozambique. The Portuguese instability, uncertainty and we ness should come at a time when FRELIMO is able to take advantage of it. Final Angola finds itself with the nationalis movements more deeply divided than else where and thus less prepared to take ad vantage of Portuguese weakness. This generalization might be proved false if Zaire really gives the support to FNLA that Mobotu has promised in recent declarations.

"News reports may come in tomorro which may alter this analysis but at th moment it looks as though April 25 may down in modern Portuguese history along with October 5 and May 28."

From Joyce Myers, missionary at Dondi, Central Angola, came the following letter, dated April 29:

"Dear Dr. Stowe,

"Warm greetings to you and all the staff on this the dawn of a new era! We here in Angola--missionaries and nationals--are very, very happy, excited, and hopeful about the future. We are sure that your prayers are with us as a new era of democracy begins in Portugal and in Africa.

"Exactly what the future holds for Angola, no one can say. Things are calm and most people are in a joyful mood (though some whites--Portuguese--are fearful). It's tremendous to be able to talk openly with people about what's happening--and not be looking over your shoulder to see who's listening. What a breath of fresh air!

"No doubt there will be many problems--and possible suffering--ahead, but what Spinola has done has really opened the door on a new and hopeful era. Now we hope for negotiations and a peaceful independence!"

TRUE MYSTICISM

"He broke fresh ground--because and only because he had the courage to go ahead without asking whether others were following or even understood. He had no need for the divided responsibility in which others seek to be safe from ridicule, because he had been granted a faith which required no confirmation--a contract with reality, light and intense like the touch of a loved hand: a union in self-surrender without self-destruction, where his heart was lucid and his mind loving. In sun and wind, how near and how remote. How different from what the knowing ones call mysticism."

--Dag Hammerskjold
Markings

REFLECTIONS ON THE THIRD WORLD

By the Rev. Shirley E. Greene
Program Secretary for Service

I have been only a few weeks on the staff of UCBWM, having come from many years of work in domestic USA missions. I have learned much and have much yet to learn about our mission in the world scene outside the United States. I do, however, bring with me four hypotheses about the "Third World" which I am in the process of testing in this new context and about which I would welcome conversation.

Hypothesis 1 - The Third World cannot be defined by geography. It is too easy to say that Asia, Africa, and Latin America constitute the Third World. The Third World is rather a state of being and a state of consciousness which is to be found on all six continents where four characteristics prevail. They are:

1. Poverty and powerlessness. Poverty is an economic disease; powerlessness is a political disease. They are to be found, usually together, in many places on all continents, and they basically define the Third World.

2. Under-development. This is the economic factor that generally underlies poverty. It may or may not be associated with lack of material resources.

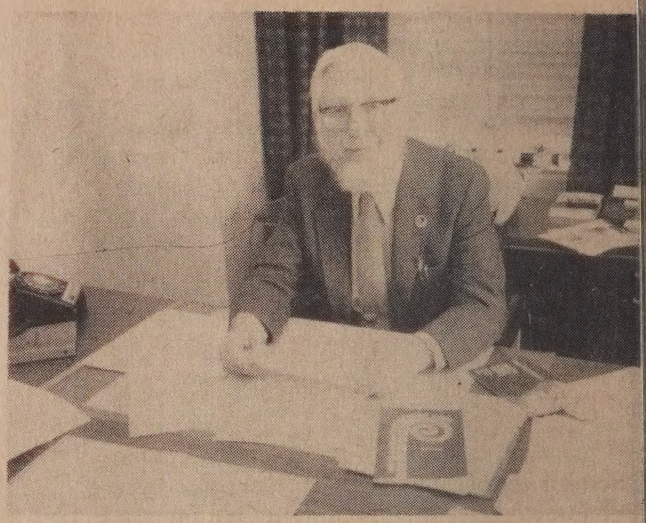
3. Colonial status. This is essentially a political factor, the institutional expression of powerlessness. Although colonialism in the governmental sense has largely disappeared, much of its impact remains and there are forms of economic colonialism which still play a powerful role in

defining the Third World. It may be the fruit company in Central America, the tin company in Bolivia or the coal company in West Virginia, but it represents exploitation of the resources and the people in ways which are the essence of colonialism.

4. Liberation struggle. Characteristic of the Third World is the new awakening of human dignity expressed in the struggles for justice, self-determination and liberation.

Hypothesis 2 - The First World creates the Third World. It is not any human deficiency, nor primarily raw materials deficiencies that make some countries and some peoples poor and powerless. Basically it is the systems and structures and institutions created by the powerful First World of Western Europe and North America combined with those of the Second World of Eastern Europe and the little First Worlds and Second Worlds within the colonial countries which impoverish and enslave the people who constitute the Third World. This can be clearly traced in terms of both military and trade policy around the world.

Hypothesis 3 - Liberation and development movements do not spring up spontaneously from the masses of poor and powerless people. Leadership is an essential condition of such movements. Every development project and every liberation effort I know has at its heart a dedicated and capable leader (or leaders) who focusses and symbolizes the frustrations and the aspirations of the masses. That leadership may be indigenous, and ultimately must be indigenous, but at some stage may be from the outside. Outside leadership, however, must be the catalytic and enabling type; not domineering or coercive, for that would be to substitute one colonialism for another.



Hypothesis 4 - Because the heart of Christian mission concern is the fulfillment of whole persons in community any agency of Christian mission must be right in the heart of the movement for liberation and development. This is not an option. It is not extra-curricular for a board like UCBWM. It is of the essence. It is a mandate of every instrumentality of Christian mission, whether at home or overseas.

So much for my four hypotheses. They need testing and refinement, and I seek your help with that. Going one step further, I have a question about which I have not yet even ventured to formulate a hypothesis. But I share with you the question: What is the appropriate and effective role for a denomination like the United Church of Christ and a board like the United Church Board for World Ministries in relation to the Third World, so defined and so perceived?

(STETSON, from p. 1)

a devotion not found among the general church membership. Recently they have been holding revivals, which often begin Saturday evening, go through the night, and end in house-to-house evangelism Sunday morning, bringing many new people to the church services.

Dr. Kirk Stetson, who served in Rhodesia from 1955-1973, recently reflected upon these organizations in a letter to the superintendent of the UCCR:

We think of our friends in Rhodesia often and pray for all of you frequently. The Lord has blessed us wonderfully. I feel that the religious faith of our people in Gazaland was making a quiet witness to me over the years and laid the foundations for my new relationship with the Lord and understanding of what He wants out of me.

I had thought that this might all fade away when I got back to America with all the rush-rush life here. This hasn't been the case at all and through wonderful Christ-filled friends and relatives we have accelerated along the Way rather than slowing down. Overseas you hear a great deal about the terrible things that are happening in America-- terrible accidents; people on drugs, etc. Unfortunately, a lot of this is true but God is doing something else that we were not expecting. God's Holy Spirit is working in the most miraculous way through people in all walks of life! Many are returning to a first century belief in God and his power in the lives of people. This is the same thing that I saw at times in our Church in Rhodesia but I'm afraid that I didn't pay much attention to it as concerns my own life and beliefs. Well, I've turned around spiritually and am looking at God, Christ and the Holy Spirit in a whole new light. It is a "light" that has brought Bunny and me a peace and joy such as we've never known before-- and we still have a long way to go!

It is amazing to be with Americans who "enjoy" church this way and the love that you feel in the group is something that has to be experienced in order to believe it. We are so much reminded of the Volunteers' meetings and Ruwadzano. Several times we have been asked to tell about our work in Africa and we spend a good more time telling about the Volunteers and Ruwadzano than about the Sunday services and the Church Association meetings. I recognize now that the Holy Spirit was at work in the Volunteers and Ruwadzano and it should be encouraged in every way possible. Bunny and I feel that our Church there in Rhodesia is right on the edge of a powerful renewal and revival and all it needs is the Holy Spirit to start our Church off on a spiritual experience that can completely transform it.

COMMUNICATIONS BREAK - DOWN

By Mary Alice Shepard
Izmir, Turkey

So often we hear "Communications have broken down," that somehow we don't seem to be speaking the same language, or listening to each other. One of the tasks of a missionary is to learn the language of the country to which he is assigned and in which he must somehow make himself understood or at least understand what is being said in his presence. Even though I have been in Turkey for almost ten years and my work as a teacher of English requires no use of the Turkish language, I continue with my language lessons. Often it is discouraging for I hit plateaus and seem to be making no progress. At other times, however, certain wonderful insights into not only the language of this country but the life style and cultural milieu are opened up for me. One such experience occured the other day, when my language teacher instructed me that in Turkey it is impolite to say "Anliyormusunuz" (Do you understand?). Rather one says, "Anlatabilirmiyum?" (Am I able to make myself understood?)! What a sensitive way to bridge the communications gap!

In this expression, one does not put the blame for possible misunderstanding squarely on the other person's shoulder but rather reflects that perhaps there might be a certain lack in one's own ability to put an idea across. It would seem that this self-critical approach is important in all human relationships and intercourse; especially in mission work, wherein intercultural and interfaith bridges of understanding must be built that we may all join in the search for the ultimate truth.

COMMUNICATION--VERBAL AND NON-VERBAL

Recently Al Krass, UCBWM Evangelism Consultant, had a conversation with the Rev. Charles Heineman, a missionary with long experience in water-resource development in India. In that conversation the following exchange took place:

Al: Do you find that a process of communication takes place through the work that you are doing? Do you find yourself in situations in which you talk with people about God and how he reveals himself to you and them?

Charles: Sometimes we do have opportunities like that. I know that in one village where we lived, a very hostile priest approached me because he was afraid I had come to condemn their beliefs, but I had a talk with him, and we used to meet once a week and have quite long discussions, and when I left he was in a mind to graciously receive a picture of Christ which I gave him to have in his home. Sometimes we don't have a chance to actually explain, and, as a matter of fact, we do want to be careful that people don't think that we're drilling wells to persuade them to become Christians; but at the same time, a lot of our communication is non-verbal and sometimes we may even have a lot of verbal communication, but it's the non-verbal that comes through and I think my nature is such that I believe very strongly in the power of non-verbal communication--from what we do people can very often understand the spirit in which we work.

THE MISSIONARY TEACHER

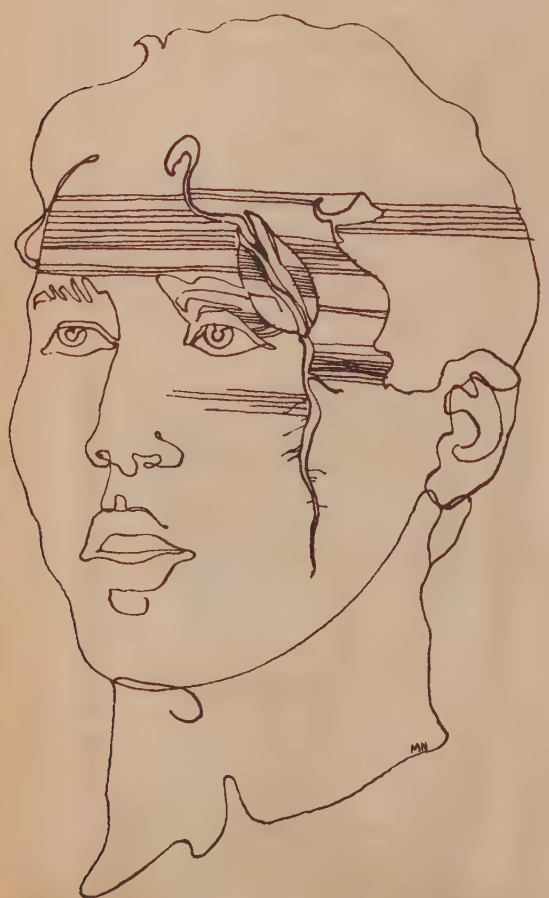
by Bill Kroehler

Prior to 1959, when we first went Japan as educational missionaries, ny friends asked us why we were going a foreign country when the needs in e United States were so great. Since ming to Japan we have on occasion also en asked by visiting foreign friends w the continuation of aid to the ristian Schools in Japan can be jus-fied. Why should the UCBWM be con-rned with education in Japan when pan's literacy rate is higher than at of the U.S.? Why, when the per-ntage of Japanese youth in college second only to that of the U.S.? y, when Japan's gross national pro-ct has outstripped that of all untries in the free world except the S.?

Immediately following World War , North American mission boards ured large sums of money into the construction of Christian Schools maged during the war. In some cases nsiderable assistance was also pro-ded for regular operating expenses. recent years direct grants and erating subsidies have virtually sappeared, but indirect aid in the rm of missionary personnel continues a reduced but still significant vel. Although in some countries ere may be a clamor for missionaries go home, Japanese churchmen and ristian educators have made it plain at missionary personnel are still nted, each year requesting more mis-onaries than mission boards have en able to supply. In fact, while ssion board funds for work in Japan ve diminished, Japanese Christian hools have begun to assume part of e cost of supporting missionaries der a program of "shared support" in effort to maintain more missionaries Japan.

In Japanese society, non-Christian and highly structured, a person with a base in a Christian institution finds many avenues of witness and service open to him. I recall several occasions, after gaining some proficiency in Japanese and establishing a working relationship with colleagues, when the discussion turned to cultural differences and inter-cultural contact. The comment was made that in working and talking together it had become possible to overlook differences in nationality. We seemed "different" from other Americans. It was possible to forget that we were Americans. We interpreted this to mean that other foreigners had been known only superficially, and preconceived ideas and stereotypes had not been broken down by real communication and mutual sharing. It seemed as if our presence had been an object lesson in the message of the hymn, "In Christ There is no East or West."

I think of one young man who came to Tokyo in order to study for university examinations. He began coming to our home at the suggestion of missionaries in his home town. He was shy, perhaps with a feeling of inferiority because he did not speak the Tokyo "standard" dialect. But he was a determined student who had his heart set on learning English and becoming involved in international relations. His progress in English was painfully slow, but he would not be discouraged.



After one year he was successful in entering one of the Christian universities in Tokyo, and he soon became active in an English Literacy Club and the International Relations Club. Upon graduation he accepted employment with the semi-governmental Overseas Technical Assistance Corporation. Participants in its programs come primarily from Southeast Asia but there are also trainees from Africa an the Near East. This young man is not yet a member of a Christian Church, bu somewhere in his experience he caught the vision of international cooperatio and service, and he is now responsible for programs of study and training in a wide variety of technical fields.

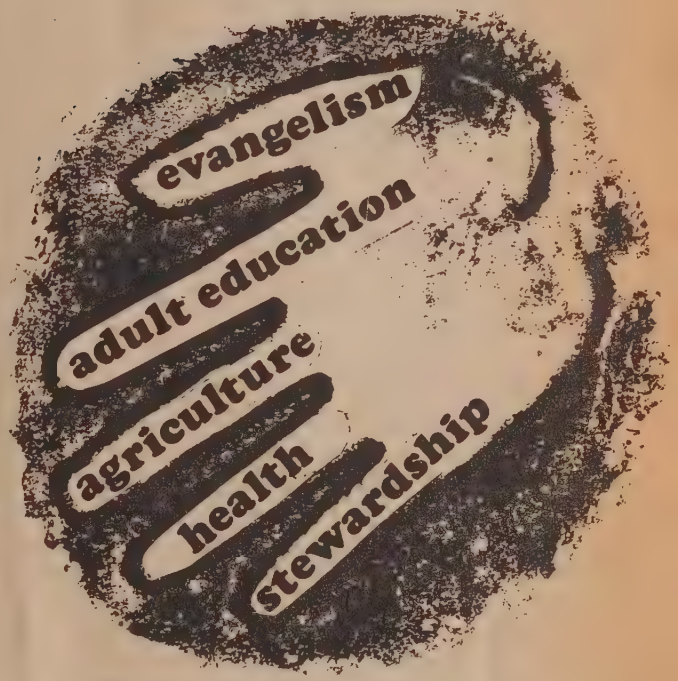
We have seen Japanese accept the challenge of service in the United States, working at various social welfare institutions in the Voluntary Service Program of the Specialized Ministries of the Board of Homeland Ministries. One Christian graduate of Joshi Sei Gakuin Junior College is cur rently working at Elon College Day Car Center in North Carolina. We have reports that she has won her way into the hearts of those at the Center, the local church and the college community She is an ambassador for Christ from Japan to America-- a striking example of a new mutuality in mission.

We reject what seems to us to be a growing tendency to define Christian mission solely in terms of economic development, disaster relief, or educa tion for backward peoples.

A PHILOSOPHY OF CHRISTIAN RURAL DEVELOPMENT

By Robert B. Thelin
Missionary now on furlough from
Northern Ghana

Any concept of rural development is ultimately not concerned with bags of rice or tons of fertilizer, but with people. A good foundation is the conviction that the village farmer is a person with intelligence, dignity, and self-respect. He is a child of God and a brother in Christ. Therefore, he is not to be thought of as someone inferior who knows nothing and whose only hope lies in the adoption of Western technology. Rather, he is someone with whom the change agent can sit and share, and in the sharing both individuals can benefit. The so-called "traditional farmer" has developed a highly complex system of farming through generations of empirical observation, and any development worker can learn a great deal from this. Recent research from Northern Nigeria, for example, has indicated that the traditional practice of inter-cropping yields more profit than what many have thought was the more sophisticated single-cropping as practiced in Europe and North America.



It would seem to me, then, that the goal of any program of village uplift should be the development of self-reliant Christian communities. This, in turn, will influence the level of institutionalization which is created. Progress can be greatly hindered by reliance on external aid, both in terms of finance and personnel. A missionary who develops a program which becomes a burden to the local or national church when he leaves the field has done a disservice to the church and his missed calling. Training voluntary leaders in the villages at an early stage will make the necessary transition from fraternal worker to national colleague less strenuous. A strong belief in the values of dignity and self-respect will result in village people being involved from the beginning in the planning and implementation of their own programs. Realistic goals and objectives always take into account the aspirations and resources of the local people.

What this implies is a holistic approach to development in which the rural worker sees agriculture within the context of a larger ministry. The rural worker is in fact an evangelist. His work includes not only loosing the fetters of injustice, but also helping village people grow in responsible fellowship in Christ. His work embodies the concepts of partnership and servanthood. Christian rural development becomes a reality when those involved in it become convinced that the Gospel can speak to every situation and must embrace the totality of human experience. This goal can be accomplished in part through lay leadership training courses or seminars, through which the villagers are involved in learning more about the concept of the church as visualized by the hand, with the five fingers representing five inter-related areas of church life-- evangelism, adult education, agriculture, health, and stewardship.

Adult literacy work helps train church leaders. This form of rural development becomes an effective tool in strengthening the life of the local congregation. Many times the socio-economic aspects of development programs are impeded by superstition, taboo, and fear. Village people are basically religious people, and what a wonderful opportunity lies before the development worker in helping people to a better way of life and at the same time opening up to them the great possibilities of peace and joy and liberation which come in obedience to the lordship of Christ.

*Prepared at the request of Rev. Edwin I. Weaver, Mennonite Board of Missions, Box 370, Elkhart, Indiana, U.S.A. The author also wishes to state that this statement is the distillation of the ideas and thoughts of many people, including: Adrian Hastings, A. Michael Hollis, Clarence Jordan, J. Paul Leagans, and René Ryter.

Last night our 40-voice choir gave an hour concert in the Seminario Mayor (principal seminary of this dioces of the Roman Catholic Church). This is the second year that we have given the concert. Afterwards they had a reception for us. Last year everyone was very friendly and we had a fine time. This year it was as if all barriers had been removed. When the evening finally ended, everyone joined hands in a huge circle of friendship and sang a parting song. Just think-- all this in what is considered the most fanatic stronghold of Catholicism in Mexico.

-- Arthur von Gruenigen
Missionary in Mexico

New Holstein
Wisconsin
Dec. 8, 1973

Mr. Myles H. Walburn
Treasurer of the U.C. Board for W.M.

Dear Mr. Walburn,

We had intended to put $200.00 which we don't need just now into a saving account in our bank so we could use it if need should arise, and then when we considered how millions all over the world were starving, both physically and spiritually, we decided to put the money into God's bank so he could use it to help some of these unfortunate ones. So here is a check for $200.00. Use it where needed the most. I am sure if we should ever need it, God will repay us.

In Christian love,

Rev. & Mrs P. Schild.

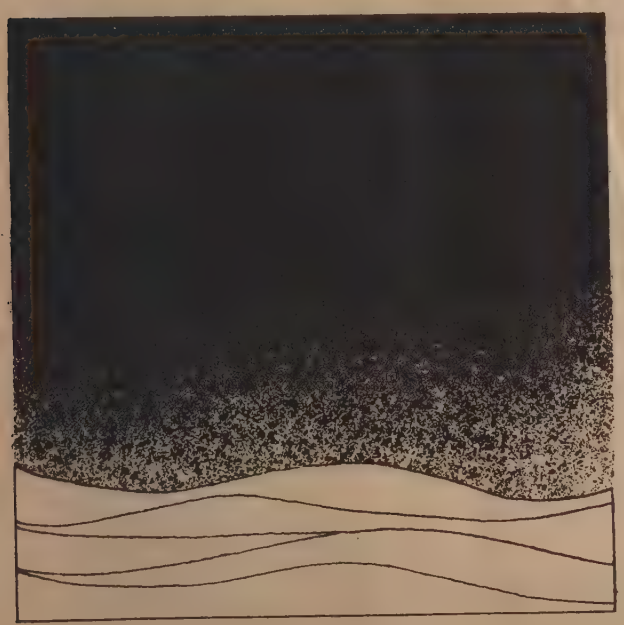
P.S. Please excuse any mistakes. I am 93, have cataracts on both eyes and my vision is not to good.

POVERTY --

RELATIVE AND ABSOLUTE

Relative poverty means simply that some countries are less affluent than other countries, or that some citizens of a given country have less personal abundance than their neighbors. That has always been the case, and granted the realities of differences between regions and between individuals, will continue to be the case for decades to come.

But absolute poverty is a condition of life so degraded by disease, illiteracy, malnutrition, and squalor as to deny its victims basic human necessities.



It is a condition of life suffered by relatively few in the developed nations but by hundreds of millions of the citizens of the developing countries represented in this room. Many of you have cause to know far better than I that:

-- One-third to one-half of the two billion human beings in those countries suffer from hunger or malnutrition.

-- 20% to 25% of their children die before their fifth birthdays. And millions of those who do not die lead impeded lives because their brains have been damaged, their bodies stunted, and their vitality sapped by nutritional deficiencies.

-- The life expectancy of the average person is 20 years less than in the affluent world. They are denied 30% of the lives those of us from the developed nations enjoy. In effect, they are condemned at birth to an early death.

-- 800 million of them are illiterate and, despite the continuing expansion of education in the years ahead, even more of their children are likely to be so.

This is absolute poverty: a condition of life so limited as to prevent realization of the potential of the genes with which one is born; a condition of life so degrading as to insult human dignity-- and yet a condition of life so common as to be the lot of some 40% of the peoples of the developing countries. And are not we who tolerate such poverty, when it is within our power to reduce the number afflicted by it, failing to fulfill the fundamental obligations accepted by civilized men since the beginning of time?

-- Robert S. McNamara
President, World Bank

PETERS, from p. 7)

These are factors which, I believe, weigh against the judgement that the system in Rhodesia is so evil that armed violence is the only means of change.

The second criterion which I contend must be fulfilled is: Have all possible non-violent measures been tried? Have those which have been tried been implemented to the fullest?

Economic sanctions, the refusal of most countries to trade with Rhodesia, are hurting the Smith government. If these sanctions were more strictly observed the present government would be brought down. However, Rhodesia continues to survive and in many areas of its economy thrive. Why? Because a number of countries which have agreed to the United Nations resolution to impose economic sanctions on Rhodesia are surreptitiously trading with Rhodesia, buying her raw materials and thus providing her with the necessary foreign exchange to import required manufactured goods.

One country, in fact, which has signed the United Nations resolution, is openly importing chrome from Rhodesia. That country is none other than the United States of America. At the time of this writing there are hopeful signs that Congress will repeal the Byrd Amendment which permits this importation. The question I would like to direct to those Americans who have expressed support for the guerrillas is this: Have you expended every bit of energy and imagination to work for the repeal of the Byrd Amendment and to urge our leaders to place pressure upon other countries which are trading with Rhodesia? For a Christian to encourage and support violent change in a foreign land while he himself is not expending his fullest effort at points where he can make a difference is, I feel, the height of irresponsibility.

Secondly, here in Rhodesia the tactics of non-violent change have not really been tried to their fullest. There have been sporadic demonstrations, and there are a number of brave men and women who have defied the government and are now either in prison or restriction. There are those who have lost jobs, schooling, and their homes as a result of their commitment to justice for Rhodesian Blacks. But this number is relatively small.

The Rhodesian economy is absolutely dependent upon cheap African labor. If the majority of the African labor force walked off their jobs, the economy of the country would collapse within a very short time. Yet in the four years that I have been here I can recall only one work stoppage, and that was by African bus drivers who were striking for higher wages. Several years ago the government changed the salary scale for teachers. Until then African teachers who were university graduates received the same salary as their White counterparts. However, the government at that time changed this and instituted a higher salary scale for White university graduates teaching in White schools. After some grumbling by African teachers and mild representations by the Rhodesian African Teachers' Association, the situation was accepted and very little is now heard about it. I am certain that a massive walkout by African teachers would have made a difference here, but it was never seriously contemplated.

Non-violent means have not been tried to their fullest here, and therefore change by armed violence is not yet justified.

But there is still a third criterion which, I believe, must be fulfilled before a Christian may advocate violent change. The Christian may support armed violence only if he fully appreciates the nature and consequences of this path of action.

The guerrilla fighters coming across the northern borders are using terrorist tactics. No matter how noble their goal, they are terrorists. Rarely do they attack army or police installations, or sabotage public utilities or lines of communication. Their strategy revolves around two tactics both of which are directed at the civilian population: the planting of land mines on roads regularly travelled by local Whites and middle-of-the-night attacks on isolated farm houses. Africans who do not support them are pressured to do so by threats of reprisals; those judged to be informers have been murdered.

The guerrillas are not Robin Hood and his Merry Men who dash out of Sherwood Forest to vanquish the oppressor and free the oppressed, only to fade off the screen when the film reaches its conclusion. These are tough, well-trained guerrilla fighters who shoot real bullets and plant real land mines. Nobody gets up in the northern border area after their bodies have been raked by real machine gun fire. Nobody says "Cut!" after the scene is played, and no assistant rushes on to the set to wipe the red fluid off the faces of the villains. For that is real blood. And those were real people. And that is a real child moaning and crying in the darkness, no less real than that weeping child on the famous anti-Viet Nam War poster.

Probably that farmer and his wife were racists. We probably could not help but feel intense dislike, even hatred, when we heard the rude way in which they spoke to their African workers and found out the paltry wages they paid them and saw the conditions under which they made them work.

But let us look again at that scene. Let us look hard at it. And then let us ask ourselves again whether we imagine ourselves standing there among the blood and bodies and rubble saying, "Yes, this is the only way." Can we imagine Christ saying it? Is it the only way? God help us all if it is.

(HASKINS, from p. 5)

salvation depends upon what we have to give. Faith, for Baum, includes affirming all of humanity, trusting in the presence of the Christ in those who do not know Jesus. The attitude of those who are sure that they have something (Jesus) that others haven't got, is thus lack of faith in a God who made us all in his image.

This attitude also entails a new methodology-- the way of dialogue. Dialogue is not just a technique. It affirms that we Christians have something to learn from those who do not know Jesus-- something to learn <u>about Christ</u> (even though they call it by a different name). For Christ is present in a particular personal and cultural form in everyone to whom we go, and we all come to a greater consciousness and thus to a greater humanity under God in the process of dialogue.

I do not claim that Baum's theology answers all of the questions of mission and evangelism. But I do believe that his perspective offers some exciting new insights, and at the very least, it reminds us that we need to examine our most basic presuppositions about God and human nature if we are to get off the often wearying merry-go-round which has marked theological discussion on mission and evangelism in recent years.

JAPANESE CHRISTIANS EVANGELIZE AMERICA

When SHINTO NO TOMO, the official newspaper of the United Church of Christ in Japan, was looking for news of what Kyodan members were doing, it found there was news indeed--Kyodan members were evangelizing America.

In a series of articles, SHINTO NO TOMA described how seven teams from the Aizu area of northern Honshu were going, at different times--and at their own expense--across the Pacific. Meeting UCBWM missionaries Armin and Evelyn Kroehler there, on the other side, they were engaging in "Ecumenical Encounters" using the Kroehlers as their guides and interpreters.

The purpose of the Encounters, as they were conceived, was that the Japanese clergy and laypersons could (a) be missionaries trying to confront North Americans with the gospel of Jesus Christ; (b) be learners trying to gain new insights into Christian evangelism, social action, and various aspects of church and daily life; and (c) be partners with North American Christians in mission.

One of the participants in the first team (which worked in the state of Washington) was Mr. Seiichi Fujisake, farmer, educator, and church elder. Converted at 16, he was the object of considerable persecution by his family and community. His victorious testimony in Washington was a great inspiration to all who heard it.

The encounters took place both formally and informally. At coffee time, the team surrounded the mayor of Great Falls, Montana. They had something to communicate to him, and he wanted to learn from them.

The experience of having Japanese evangelists in the U.S.A. was puzzling to many. One co-ed at Rocky Mountain College remarked, "How strange that you from the East should be turning to Christianity! So many American youth have given up on that and are turning to the East for new light! Yet you seem so confident in your faith in Christ!"

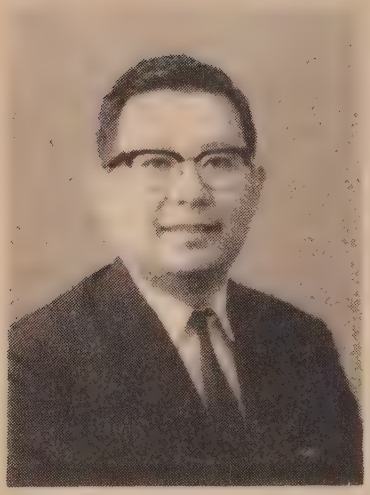
Sharing could be through song. At such times witness took the form of celebration. "In America you often laugh and joke in church," one team member observed. "In Japan we often cry."

At the end of each team visit an valuation was done by the team members, e Kroehlers, and Mrs. Jane Michael, BWM Director and coordinator for the counters. The Japanese were surprised how little Americans knew about their untry.

The Japanese ministers said they d learned many new things. "We must ink bigger," they said. "We tend to ll into a ghetto complex, because our urches are so small. We ought to see at church school is for adults as well children. We must help our members joy church life and work more. There an enviable warmth in the American urches."

People on both sides seemed to easure, most of all, the friendships ich they formed.

WORLD MINISTRIES WITHIN METROPOLITAN MISSION



By Yoshinobu Kumazawa

One of the most troublesome questions I have been asked since coming to the States has been the following: "What do you think about America?" It is awfully difficult to know what America is. I have been on the West Coast for a couple of weeks and I also have had a chance to travel in the Middle West and in the South. But I am mostly acquainted with New York City where I spend the academic part of my year.

Quite naturally, I try to answer such a question from my own experience in New York City. And almost always I get the reaction: "Oh, New York is not America! To know America you have to go somewhere else."

However, the more I live here the more I feel it fascinating to live in such a cosmopolitan city. For instance, the subway scenery is very impressive. The variety of people reading newspapers in Spanish, Hebrew, German, Chinese, and, of course, in English gives me the impression of New York as being a mini-world. We are confronting the reality of the world not only in the United Nations but in the various daily-life aspects of this metropolitan city.

This metropolitan life seen as a mini-world challenges what we understand as the world ministry of the chur We think about world ministry basically in terms of locality. World ministry presupposes a ministry of the church in places other than the home country. But "place" is important only insofar as it is combined with the "people" whc the church is called to serve. Serving at another "place", therefore, has only secondary importance to the world ministry of the church; priority should be given to the "people" who live there

Metropolitan life shows us clearl that those people whom the church is called to serve are here, and not only over there. It would be ridiculous if these people were not considered to be within the concern of world ministrie simply because they were no longer ove there. If they were over there, there might be no problem. But it would be strange indeed if they were put outside the concerns of world ministries simply because they had come over here.

Here is a new point of contact be tween traditional world ministries and homeland ministries. I am not unaware of the ethnic minority groups who are members of the various denominations i this country. However, the principal concern of these church members is with the problems of those who have already joined the church. There is a huge pe centage of members of the ethnic minori groups who have nothing to do with any of the churches, and this raises the task of world ministries within homeland ministries.

This task might open up many new
ilities for us. Would it be pos-
for instance, to invite mission-
from overseas to serve their
in the States, especially in the
olitan areas? Would it be pos-
to encourage American missionaries
k not only overseas but also in
home country for the people who
rom "over there"? Would this re-
the development of a new pattern
ationship between world ministries
and homeland ministries? Would it be possible to involve the members of local congregations in such activities? The "world" is no longer somewhere overseas; it is the people here who have become new neighbors.

(Dr. Yoshinobu Kumazawa, Professor of Theology at Tokyo Union Theological Seminary, is teaching at Union Theological Seminary in New York City as Henry W. Luce Visiting Professor in 1973-74.)

HEIN SECONDED TO BIBLE SOCIETIES

The Rev. Charles Hein, UCBWM mis-
y in Togo since 1955, has been se-
to the Africa regional office of
ited Bible Societies to serve as
ure consultant in the Bible Soci-
program of "Good News for New
s." He and his family will live
robi, Kenya, beginning in Sep-
.

Hein, who was in 1969 cited by
for his involvement in the train-
nearly 1000 literacy teachers in
nas been completing work on a
ate in adult education at the Uni-
y of Wisconsin.

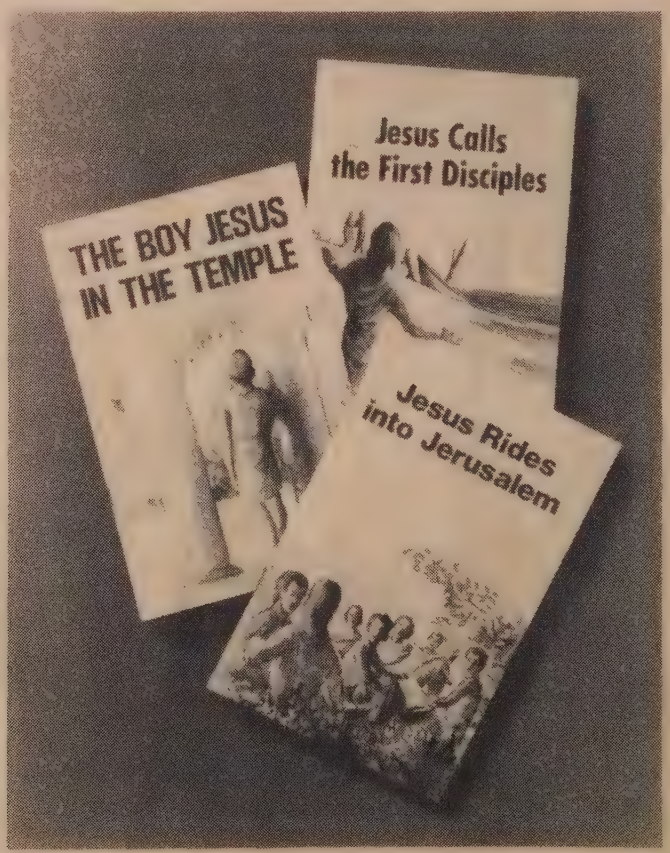
GOOD NEWS FOR NEW READERS is a
0,000 multi-national, multi-
ge program of the Bible Soci-
to help newly literate people
nout the world gain normal read-
lls at their own pace and in
wn languages. The more than

$62,850,000 will be used to translate, produce and distribute 725,000,000 Good News Scripture Literacy Selections in more than 200 languages over a 12-year period.

"Literacy education has been extremely successful in the past few decades," said the Rev. John D. Erickson, an Executive Secretary of the American Bible Society and responsible for the funding of GOOD NEWS FOR NEW READERS, "and new readers are being brought to the basic literacy level in ever increasing numbers. The tragedy is that once they reach this point in most parts of the world, at their level of ability, there is nothing for them to read."

Erickson stated that up to 50% or more of the new readers in the world return to illiteracy because they do not have the reading material that encourages them to practice and increase their basic reading skills. "New re ers are beyond simple primers but fa short of having the skills needed to master average reading material. GO NEWS FOR NEW READERS," he continued, "will provide unique materials to br that gap by helping new readers beco true readers."

"Our aim," concluded Erickson, "is to offer new readers the opportu not only to increase their reading s but to do so through Scripture trans tions specially designed to fit the and experiences of each group of new ers. These Good News Selections are results of more than 25 years of dev ment and experimentation by the Soci The Selections are a series of 36 pu cations which start the new readers simple words and then move through f reading levels of more complex mater until the reader can read the kinds material that are available."



SAMPLES OF THE UBS "LITERACY TRANSLATIONS" IN ENGLISH

Saving the Sahel

The Record
(Bergen Co., N.J.)

Tuesday, April 23, 1974

Besides being the richest and most powerful of nations, the United States is traditionally the most generous; as the Canadian on the phonograph record says, Americans have seldom hesitated to help other countries in trouble. Any natural disaster that threatened the lives of tens of thousands of people and the livelihoods of millions more would be viewed in this country as an unimaginably awful event, and we would do anything we could to prevent it.

What, then, are we to make of the American response to the drought and famine that have been devastating six countries in the sub-Saharan West African region known as the Sahel for the last six years? While most Americans enjoy three square meals a day, with between-meals snacks, more than a million inhabitants of these countries — Senegal, Mauritania, Niger, Chad, Upper Volta, and Mali — have died or are dying of starvation, malnutrition, and related diseases. And only recently has the American public begun to notice any of this, to say nothing of making any effort to prevent it.

Arresting mass starvation, to be sure, is not so simple as dropping a few thousand planeloads of American grain on strategically located African outposts. Food distribution techniques in these countries are often primitive — though they have improved greatly since the famine began — and the six governments may need technical assistance in such areas as water-resource management nearly as much as they need food. Nor is the United States the only nation that has neglected these countries. For example, France, which formerly held them as colonies, has been incredibly stingy with aid.

Nevertheless, there is no question that the United States can and should do more than it has done. Its billion-dollar-a-year Food for Peace program, which is designed specifically to get food to countries that need it, centributes only $60 million to the sub-Saharan countries, despite a universal recognition that they are the ones that need it most. By contrast, South Vietnam and Cambodia get almost half the Food for Peace aid, and even such non-starving countries as Israel and Portugal get more food than the nations of the Sahel.

In an article last week about starvation in the sub-Sahara, The Record's Lena Sherrod quoted Elliot Skinner, former United States ambassador to Upper Volta, as saying, "Black people in this country have the right to insist that their hard-earned tax dollars be used to help our people in Africa." He is wrong, of course, for black people are not the only ones who ought to be insisting it. The government's appalling neglect of this long-standing, increasingly desperate situation should trouble every American.

SCORCHED EARTH OF WEST AFRICA

Drought and Famine in the Sahel

A RESPONSE TO THE SAHEL CRISIS--LADYBUGS PLUS

Immediately after Easter, 1974, the UCBWM Corporation activated OPERATION LADYBUG, its special emphasis for this year. The goal is to raise $40,000 for famine relief in the drought-stricken Sahel, or sub-Sahara region of Africa. Ladybug is the symbol of this campaign. One major objective is to underwrite the importation of thousands

of ladybugs from Iran into the Sahel area to fight an infestious aphid which is destroying the date palms which are a principal source of food for the nomads of the area. (See pp. 16-17 of Whole Earth Newsletter-- Winter/Spring, 1974).

As the nomads' cattle die from the drought, the date palms become an increasingly important source of food and income. From them they make a date flour for their own nourishment, sell dates, use parts of the tree for fuel and building materials, make mats, baskets and bags from the large leaves, weave rope from the fiber, and produce a cooking oil from the seeds.

Funds raised during the next few months through the UCBWM campaign will do much more than buy ladybugs. Our support will help with the costs of research on alternate solutions to the famine problem in the Sahel, transportation and breeding costs for the ladybugs, training of native people in oasis vegetable cultivation to supplement food supplies from date palms and cattle, and other related hunger fighting techniques. In this effort, UCBWM is associated with several other denominations through Church World Service and Agricultural Missions, Inc.

Mrs. Thelma Zimmerman, a corporate member and chairman of this project, working with Ted Van Dyck of UCBWM staff (St. Louis office), has put together an exciting packet of material designed for use in promoting giving to OPERATION LADYBUG. The packet contains, among other things, a simple brochure sketching the famine problem and outlining the project; an attractiv ladybug poster for display on church bulletin boards or elsewhere; two "Moment of Concern" scripts; fact sheets about ladybugs and date palms; program suggestions for church school teachers and classes; and a host of other promotional suggestions.

This packet is in the hands of all corporate members of the Board and is available to other persons on order for $1.00 per packet. The brochure is also available, the first 100 free and at $2.00 per hundred thereafter. The posters may also be ordered for 10¢ each.

The UCBWM is counting heavily on the sale of ladybug lapel pins as a device for raising the $40,000 sought in this humanitarian campaign. The pins, which are tiny replicas of the life-saving ladybug, may be ordered in quantity on consignment from the Service Division and are to be sold at $1 each, plus whatever the purchaser wish to add as a further contribution to th worthy cause.

All the materials mentioned above-- packets, brochures, posters and pins-- may be ordered from:

Service Division-- UCBWM
Room 1643
475 Riverside Drive
New York, N. Y. 10027

INFLATION AND POOR ECONOMY ON A "SMALL PLANET"

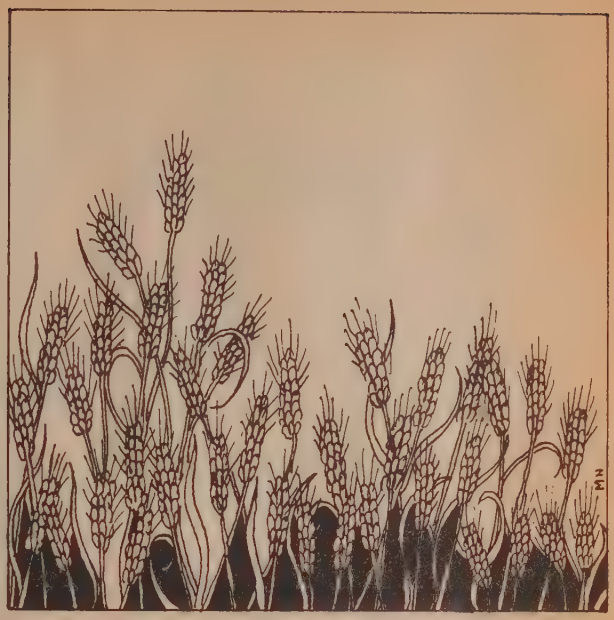
By Judy Go
Assistant Editor

We have all been affected by inflation and the spiraling cost of food in the last year. The drought in Africa has been in everyone's minds, and the Board has initiated its ladybug project to help the Sahel area. Even in the United States there has been a so-called grain shortage, and some foods we buy to fill out a meal, such as potatoes or rice, are no longer a bargain.

When meat was so expensive last year, I began questioning whether or not meat was the best source of protein for the amount of money I was budgeting to spend on food. I found a book which clearly indicated that it was not.

The book, Diet for a Small Planet, by Frances Moore Lappe (Ballentine Books, Inc., New York, N.Y., 1971) is a cookbook and essay trying to deal with the problem that a good portion of the protein source grown in the United States does not reach the people who need it, either in this country or abroad. Instead, it goes to feed animals--who don't need the protein to produce protein. In the past grazing land was plentiful and animals were able to convert non-protein substances (grass) into protein. Now there is no land, so grain and legumes, protein sources, are fed to animals.

Ms. Lappe states, "In 1968, U.S. livestock (minus dairy cows) were fed 20 million tons of protein primarily from sources that could be eaten directly by man. ...89% of our corn crop, 98% of our grain sorghum crop (which is not eaten here but is a staple in many parts of Africa and elsewhere), 87% of our oat crop, ...95% of our unexported soybean



crop...including about 950,000 tons of fish products fed to American livestock." (p.6). The average ratio of protein conversion is eight pounds of protein eaten to one pound produced (p.6).

Meat is the basic food of the American diet. All of our menus are planned around meat. Ms. Lappe brings up the point that Americans with 7% of the world's population eat 30% of the meat products. She says that the Indian eats 2.85 pounds of meat a year, and an American eats 212 pounds (pp. 28-29).

This fact was appalling to me, yet when I cooked, I did the same thing--planned my meals around the meat. My husband, who is Chinese, and I alternate our cooking weeks, and my weeks were always more expensive since Chinese cooking does not depend as heavily on meat. Using Ms. Lappe's recipes, I planned menus for two weeks, and the total bill came to less than $30.00 (last September's prices). I had not used a good portion of the dry ingredients at the end of the two weeks, and there was leftover food to carry over into the third week.

I don't cook strictly by Ms. Lappe's theories, but I have found that by using some of her basic ideas, we save quite a bit of money. I keep cooked soybeans handy to add to stews, soups, and hamburgers. With this method, only about 2/3 of the meat is necessary. In some recipes I have found that by adding other grains or legumes, the food can be stretched. Dry whole milk can be includ in almost everything, and the protein level is increased. We try to eat a meatless meal at least once a week, and from time to time, eat for a week or two using the Diet for a Small Planet recipes

BOOK REVIEWS

Intellectual Origins of the African Revolution, by Lilyan Kesteloot, Black Orpheus Press, Washington, D.C. 1972. $8.50

To come to know writers of Francophone Africa, you will find Lilyan Kesteloot's volume, now available in English, to be a precious introduction to the thought and writings of French-speaking writers of Black Africa and the West Indies.

This compact volume is the essence of Mrs. Kesteloot's doctoral dissertation, but has none of the stodginess of many dissertations though it reflects the painstaking and thorough skills of a good researcher.

Conveniently divided through attractive typography and layout, the text initiates the reader into the origins of Black French literature: first, the oppression and suffering from which the awareness of the dignity and values of Black humanity and the cultures of Black peoples arose. Then, the major themes of Black francophone literature are examined in a second section, and the balance is drawn in a final portion of analysis.

We can all benefit from being brought to this judgment. To experience, in English, excerpts of these writers, many of whom today are at last recognized as great, is to experience our "White civilization" on trial, a growing revolt and desire for self-affirmation on the part of Black peoples of whom the writers marked the pulse beat.

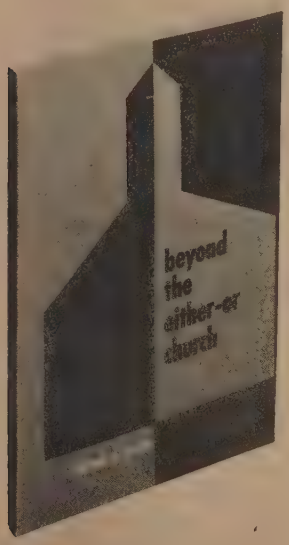
But above this we also discern through Lilyan Kesteloot's perception that Blackness was never as racist as it was humanitarian, never as segregationist as it was an effort to pursue a vision of a greater humanity in which each man may be respected for what he is, and each culture appreciated for its beauty and worth.

Our appreciation to Black Orpheus Press for this translation and to the "Editions CLE", only publishing house in Africa which exists to encourage new Black writers, who published the first edition in French. Editions CLE is an ecumenical publishing venture to which INTERMEDIA/Lit-Lit contributed important capital funds. It continues to contribute to this creative venture through annual grants. Editions CLE has been recognized several times in Europe for award-winning publications of young African writers, as well as for a new series on Theological Publications by Africans for Africans. It is good that some of this is now available to American and other English readers. And what could be a better introduction than this secular and highly significant publication of the Intellectual Origins of the African Revolution?

Reviewed by Charles Hein,
Missionary assigned to Africa

ond the Either-Or Church by Alfred C. Krass, Tidings, Nashville, Tenn., 1973. 104 pp., $1.50

It is about time somebody ap-
ached the subject of evangelism as
otal entity. Alfred C. Krass does
s superbly in this very readable and
prehensive book which is both chal-
ging and informative. He uses the
m "either-or church" to describe the
arized condition in which most
rches find themselves today. They
either withdrawn from the world in
tistic isolation proclaiming the
pel of "personal salvation," or they
engaged in social action giving
tle if any attention to proclaiming
gospel at all. Either is at best
artial evangelism which is insuf-
ient to accomplish the work which
ist commissioned his church to do.
s book calls for churches to move
ond their either-or-ness to the re-
ery of the wholeness of evangelism.



Recognizing the necessity of the
rch's recovering its roots in order
realize the wholeness of biblical
ngelism, Krass devotes the first
ee chapters of the book to dealing
h basic theological foundations.

But just as theological considerations should never be an end in themselves, he moves beyond those foundations in the remaining five chapters to examine the task of evangelism which challenges the church today. He deals with that task realistically but avoids the cynicism which traps too many of us when we look at the church and the world in which it operates. Evaluating the present situation honestly, Krass identifies signs of hope for the future without indulging in the euphoria of baseless optimism. He points the way toward effective evangelism.

Grady N. Allison, Coordinator
The Unit on Evangelism
The Program Agency
The United Presbyterian Church
in the U.S.A.

Christmas in Biafra and Other Poems by Chinua Achebe, Doubleday & Co., Garden City, N. Y. 1973. 92 pp. $5.95

Perhaps you will also find this book of poetry unlike so many others. It strikes your heart, each line of so many poems catching there like a barbed dart. The reality of suffering, and the beauty of images familiar to all mankind (though many will be veiled to all but those who are especially familiar with Africa) epitomize so many lines in this collection. Thanks to Doubleday for republishing them in a longer collection, available now to a much wider public than could have afforded them in Nigeria where Chinua Achebe was born in 1930 and writes today.

Could people still have the nerve to question the necessity of a ministry of compassion in the Sahara after having the lines of his "Refugee Mother and Child" engraved on their sensibilities?

No Madonna and Child could touch
that picture of a mother's tenderness
for a son she soon would have to forget.

> The air was heavy with odours
> of diarrhoea of unwashed children
> with washed-out ribs and dried-up
> bottoms struggling in laboured
> steps behind blown empty bellies. Most
> mothers there had long ceased
> to care but not this one; she held
> a ghost smile between her teeth
> and in her eyes the ghost of a mother's
> pride as she combed the rust-coloured
> hair left on his skull then--
> singing in her eyes-- began carefully
> to part it... In another life this
> must have been a little daily
> act of no consequence before his
> breakfast and school; now she
> did it like putting flowers
> on a tiny grave. (pp. 24-25)

Perhaps even this Madonna will leave some unmoved. I hope you'll obtain the book and let it speak for 'civilized Africa', not a dark continent.

Charles T. Hein
Missionary assigned to Africa

Around the World in 99 Beds by Dottie Miller, Eden Publishing House, St. Louis, Mo. 1974

A trip such as the Millers took was possible only because of their world-wide network of friends, many of whom had been students of Dr. Allen Miller at Eden Seminary in St. Louis, still others church and educational acquaintances. Their hospitality enabled the Millers to experience everyday life abroad more intimately than most tourists are privileged to.

The book is crammed with historical and sociological tidbits, but its style is unfortunately such that depth is sacrificed. It is a book which can be scanned and enjoyed without much effort.

In the first part of the book I feel that Mrs. Miller compares life and customs in Asia too much to the United States, sometimes, it seems, in an unfeeling way. In her later chapters on Eastern Europe, however, since she had visited that area previously, her writing reflects more background knowledge and understanding.

Some of the Millers' experiences may scare away potential travelers less adventurous or resourceful than the Millers. At least they may drive others to refuge in American-style hotels, where they will miss a lot of excitement.

The book is hinged together by a brief description of the various beds in which the Millers slept. Each chapter heading is a pun on the type of sleeping arrangement for the night. Perhaps the Millers should have included a foam rubber pad in their baggage for a more comfortable night's sleep than they often had! I laughed at Mrs. Miller's description of a night in a Bucharest tourist home where the family would not leave them alone to get some sleep.

The Millers worshipped in many churches around the world. Often they could not understand the language spoken but they nevertheless joined in the spirit and wholeness of Christianity. Mrs. Miller's musical interests enabled her to enjoy all kinds of services as well as many concerts and operas. Sometimes she was invited to sing, by those who knew of her talent.

Of particular interest to friends of the UCBWM are her brief descriptions of the varied work of several missionaries whom they visited. Mrs. Miller is a member of the Board of Directors of the UCBWM and she will be able to enrich Board meetings with her insights into the work of the Board in Eastern Asia and India.

Ki Henderson
(Mrs. Lawrence Henderson

Politics of World Hunger by Paul and Arthur Simon, Harper's Magazine Press, New York, N. Y. 1973. $8.95

The Politics of World Hunger
ats objectively and imaginatively growing problem of world hunger and role the U.S.A. is called to play in king for global development if she ains true to her founding vision.

Paul and Arthur Simon hold up the ght of the increasing numbers of world's hungry people. Pointing the population explosion's addition 200,000 new people to feed every day, y also underscore the now known fact t poverty is a root cause of the ulation explosion, contrary to the h Century theory of Malthus. "Pov- y itself virtually guarantees an un- ageable growth rate in population," y observe. With skillful analysis y bring the problem of hunger to fo- on the problem of poverty and the d for global development. Food pro- tion in abundance does not solve the blem of hunger. Thus 11 million . citizens make up a sizable under- eloped country within our nation as they live below the poverty line. hout food assistance they cannot eat t they need and often do not in the st of the world's most affluent na- n. The Messrs. Simon write: "Where ple are mired in poverty, there you l find hunger thriving right along n food surplus problems... The prob- is not so much an inability to pro- e food as it is an inability of the r to purchase it."

The real shocker in the book is bald statement that the United States not seriously trying to help the human e overcome hunger and poverty. The ck increases as the authors pile evi- ce upon evidence to demonstrate the th of their thesis.

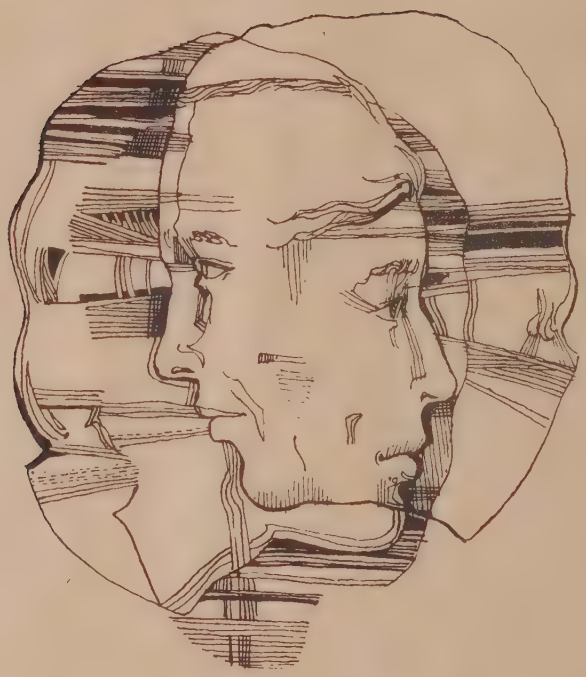
From a high of nearly 3% of our gross national product and over 11% of the federal budget during the Marshall Plan, foreign aid from the U.S. has sunk to a level of 3/10 of one percent of our G.N.P. or about one and one-half of the federal budget. Ten other countries give more assistance proportionally than we do.

Meanwhile we seem obsessed with military growth and power. The U.S. allocates about sixty times more for current military purposes than it does for economic assistance. In effect every man, woman and child pays the federal government in annual taxes $375 for current military needs and $6.00 for economic assistance to the hungry nations. We may not have food but we have staggering stocks of nuclear explosives and can destroy Russia thirty-four times over. Let them eat missiles. Even that aid we do give is often from selfish motives. It props up U.S. agriculture, and in 1971, 99.7% of AID funds used to purchase products were spent in the U.S.A. When the foreign aid bill was temporarily scuttled in 1971, the Wall Street Journal headlined a story: "U.S. firms push to get Aid Bill resurrected. The stakes: about $1 Billion in annual sales."

The whole book lives and breathes reality, tragedy, frustration and hope. It is a call for the U.S.A. to take the lead in meeting the world's problems of overpopulation, hunger and development. It reviews many models and makes practical suggestions. It is thoroughly well done.

The Rev. John P. Webster
Chairperson
World Service Strategy Committee

WHAT DOES IT MEAN TO TEACH (OR TO PREACH)?



The desire of the true teacher is not to triumph but to teach, and in teaching to learn.... The student in learning teaches himself and his teacher. How he learns remains something of a mystery, for there is an artist in him, the teachable man, who has his own devices and proceeds to his own conclusions... There is a skill in instruction, but Saint Thomas Aquinas has pointed out that there is also a skill in discovery, and it is our own discoveries that best persuade us. The art of discovery, as the art of teaching, is the art of assisting discovery to take place. "My son is coming to do without me," wrote Emerson in his Journal. "And I am coming to do without Plato..." When the student has found his own way in the world he can not recall how much of his wisdom he owes to another. It is his now, and that is what his teacher had intended.

Mark Van Doren
Quoted in Center Magazine
Vol vi, No 5, Page 51.

"Many more believed because of Jesus' message, and they told the Samaritan woman, 'We believe now, not because of what you said, but because we ourselves have heard him, and we know that he is really the Savior of the world.'

John 4:41-2

OVERSEAS OPPORTUNITIES

ALARIED POSITIONS

Mathematics teacher for preparatory nd 7th grade level at the Amerikan oleji for Boys in Tarsus, Turkey, Must ave a secondary teaching certificate nd a major in math. Male preferred due o housing available. 2-3 year contract eginning August, 1974.

Agriculturalist to teach courses n dairy farming, animal husbandry, and ossibly poultry production at Jaffna ollege Technical Institute in Sri Lanka Ceylon). Needed by July 15, 1974, pre- erably for 4 years and 10 months.

Director of Ecumenical Lay Training enter in Tamale, Ghana to organize and arry out training programs for evange- ists and lay church leaders. The Center s under direction of an ecumenical com- ittee including Presbyterians, Methodists, nd Anglicans. Previous experience in frica preferred. Three-year term to egin as soon as possible.

OLUNTEER POSITIONS
(Housing provided--usually volunteer is responsible for all other expenses)

Anesthetist needed at the 49-bed merican Hospital in Gaziantep, Turkey o give general anesthetics for major urgery and general supervision of pinal anesthetics. For three months eginning September 1, 1974.

Professor of Theological Education t Evangelical Presbyterian Seminary in eki, Ghana to teach pre-ordination andidates. For four months beginning eptember 1, 1974.

Well Driller in Tegucigalpa, onduras to work with Mennonite volun- eers and Hondurans to train them in all spects of well drilling. Essential hat volunteer have experience using ercussion or spudder type equipment. eeded as soon as possible for 2 months Latest acceptable date September, 1974). nowledge of Spanish helpful.

Plumber to do a rough study and probably revision of plumbing system for Tarsus Amerikan Koleji in Tarsus, Turkey. For up to 3 months beginning in June, 1974.

Curriculum Expert needed to help rewrite course descriptions for courses now taught in English at the Tarsus Amerikan Koleji, Tarsus, Turkey. Needed for the month of June, 1974.

Coordinator/Advisor for Credit Union program in Togo. Would prefer experienced person to work closely with National Committee of Credit Unions and local Togolese personnel. 2-3 years beginning in September 1974. Housing will be provided and subsistence level salary paid, but no budget for trans-Atlantic travel. Fluency in Frency required.

Urban Planning Engineer needed to work with mayor of semi-isolated town of Yoro, Honduras (population 7,000). Volunteer would direct complete study and plan activities and mappings neces- sary for the future of this small city. Needed as soon as possible for 2-3 months. Fluency in Spanish required.

English-speaking Secretary for ACORDE Office in Tegucigalpa, Honduras. General secretarial skills needed includ- ing shorthand, use of dictaphone, and knowledge of correct procedures for handling correspondence, etc. Needed as soon as possible for 6 months to 1 year. Knowledge of Spanish helpful.

Electrician needed to do a thorough study and probable revision of electrical system for the Tarsus Amerikan Koleji, Tarsus, Turkey. For up to 3 months beginning in June, 1974.

INQUIRIES SHOULD BE DIRECTED TO:

Overseas Personnel Office
United Church Board for
World Ministries
475 Riverside Drive
New York, New York 10027

LETTERS TO THE EDITOR

Brethren--

Page 4 of Spring (1973) Newsletter asks some good questions (about past performance of American Christians) and we "Answer" perhaps not the way you want us to. When I say "We" I mean our grassroots Christians, who have been disappointed in our "Top Brass".

When Franklin Roosevelt offered us "a new deal" for the forgotten man, we church people did our part, especially in adhering to the Christ and His Kingdom rather than depending on government with its Santa Claus policy.

When John Kennedy told us "Do not ask what your country can do for you but what you can do for your country"--we turned to the small nations struggling against Communist aggression, and took their part, by his leadership. We always did feed the children of India who were starving--I know, as I was working in CROP and World Service.

But we did follow Kennedy's leadership, to go into S. Vietnam to help its oppressed people, fighting their war of liberation from aggression. We did it because we felt "Liberty and justice for ALL" meant just that.

When Lyndon Johnson told us to dream of a "Great Society," we DID ALLOW THE GREAT SOCIETIES OF SOUTHEAST ASIA TO DETERMINE THEIR OWN DESTINY. (Were you with us, when we helped to fight their war against Communists?)

We filled the land with bomb craters because we were on the Lord's side, the same Lord who destroyed Sodom and Gomorrah because of their unbelief and hostility to the God of Abraham, Isaac and Jacob--and the godless aggressors had to be deterred and driven out of S. Vietnam. AND FINALLY WE DID SUCCEED IN GETTING THEM WILLING TO TALK PEACE.

Thanks to Richard Nixon and his envoy Kissinger, the enemy of the Lord was finally willing to Talk Peace. Thanks to our Christian president we finally did get "Peace with Honor," and got our Boys to come home--praising a president WHO ENDURED IN A JUST CAUSE in spite of Pacifists.

Now I ask you: "WHERE WERE YOU?" and "WERE YOU WITH US?" when Christian Americans were true to the Christ who said and DID: "Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you."

"Onward, Christian Soldiers, marching as to War
With the cross of Jesus, going on before."

Fraternally,
Calvin Franz

Dear David Stowe--

I've been saving the page from "Whole Earth Newsletter" of Spring 1973, when you invited comments on "The meaning of salvation".

I suppose my instinctive dislike of this word in connection with the work of Charlie and myself has come from repeated reactions at meetings when he and I were invited by church groups in this country, to talk about his agricultural work and my welfare work with women and children. At conclusion, we so often got a question from the audience "And what has all that got to do with 'saving souls'. Is this what the churches are giving their gifts for?"

It would take too long to go into details, but the gist of our answers was, "Is it saving for something, or saving from?" In Charlie's case, it was saving from under-nourishment. And

n both of us, we saw in our Shaowu
ays, repeatedly, saving from "evil
pirits":--found in sickness, fire,
rowning. There are many stories of
xamples of our being able to free
eople from this bondage.

I don't have another phrasing to
uggest, as the purpose of our mission
ork, but I'm not satisfied with
Believe and be saved".

Grace Riggs
former missionary
in China

At the end of February, Pastor
smahl, of the North Elbian Center for
rld Mission in Germany, called at 475.
conveyed to the Board the Center's
cision welcoming the initiative of
e Board to engage with them in joint
tion for mission among Muslim workers
ving in West Germany. Here he is
own with Dr. Margaret Blemker, Near
st Regional Secretary, and Dr. Howard
homer, the Board's Europe Secretary.

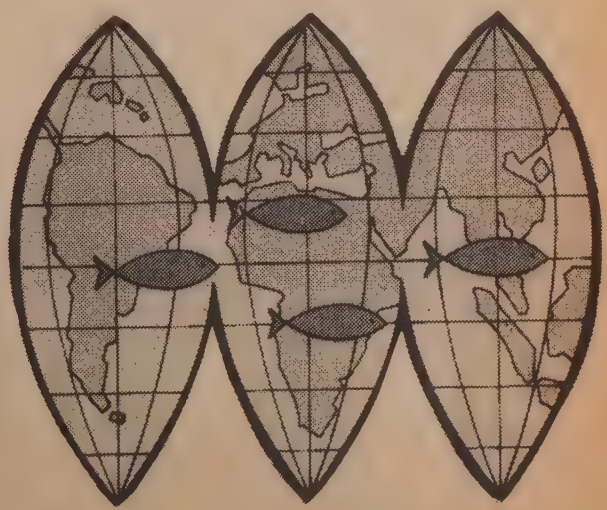
At a subsequent meeting in West
rlin, at which the Rev. Peter Meister
presented the Board, an initial pro-
sal was agreed upon for the joint work.
is proposal, now being discussed by
e Board of Directors of the North
bian Center, will be presented to the
BWM Board of Directors at their May
-22 meeting.

The new UCBWM Council of Theological Students held its first meeting in Chicago January 11-12, 1974. Here the Council members are shown in a picture taken before the close of the meeting, with Al Krass, UCBWM Staff Liaison, and Thanda Ngcobo, a South African student studying at Chicago Theological Seminary under the Board's National Leadership Training Program.

Bottom (l. to r.): T. Ngcobo, Larry Zimmerman (Bangor), Marja Coons (Andover-Newton), Lydia Rhodes (Union).

Top (l. to r.): A. Krass, Larry Gaffin (Chairperson, Chicago), Carolyn Deckenback (Representative to Directors, Pacific School of Religion), Michael Iski (Lancaster), Gary Weber (Eden).

A representative has since been added from United, and negotiations are in process for representatives from Yale and Harvard and, possibly, Duke. The Rev. George Barber is the contact person for the Board of Directors.



THE WHOLE EARTH BULLETIN BOARD

Marcella Begovic has uncovered a new adapter which can be used with any non motorized electric appliance (such as irons, coffee pots, hot-pots, & hair-setters). It plugs into either British or Continental outlets. It is called "The Todd World Wide Heat-A-Dapta," and it sells for $12.00.

Verne Fletcher, missionary at the Near East School of Theology, has an article in the January issue of THEOLOGY TODAY (Vol. 24, No. 4), entitled "Social Change and Christian Ethics." Its basic question is: "Does future-oriented, humanly-induced change constitute a threat to forms and orders established by the Creator? Or does it confront us with challenging and promising tasks to which the Christian is called by his faith?"

In the Bangor Seminary Alumni Bulletin (Summer '73), Peter Gowing (Singapore) writes about "The Crunch for Christians Today in Three Asian Churches." The churches are those in the Philippines, Taiwan, and Indonesia.

The Stewardship Council has produced a new filmstrip from photos by Lloyd and Maisie Van Vactor of Dansalan College in the Philippines. Entitled "From Signal Hill," this 75-photo strip with script sells for $5.00. Available from Mrs. Jean Schwertfager, Stewardship Council, 1505 Race Street, Philadelphia, Penn. 19102.

The UCBWM Evangelism Office is advertising a 54-minute cassette tape, "The Evangelization of Frontier Situations in Africa," produced by Al Krass with the help of the Office of Communication, describing the Nairobi Consultation of the All Africa Conference of Churches. The tape, which sells for $4, includes excerpts from speeches by Canon Burgess Carr, Dr. David Barrett, and others, as well as music recorded in Angola and Rhodesia.

Alford and Mary Carleton have moved to Uplands, a retirement community in Tennessee (new address: P.O. Box 10305, Pleasant Hill, Tenn. 38578). Before departing, Alford produced an article, "Religion and the Religious," for the Occasional Bulletin of the Missionary Research Library (Vol. 24, No. 2). The Occasional Bulletin is a publication which W.E.N. readers would profit from. Subscriptions are $4 per year ($4.50 overseas) and may be obtained by writing: Occasional Bulletin, Room 678, 475 Riverside Drive, New York, N. Y. 10027. There are 8 issues a ye

One of the latest "Faith Exploration" resources of the Council for Lay Life and Work (available from Central Distribution Services, Box 7286, St. Louis, Mo. 63177, at 30¢ per copy)-- "Experience in Faith II-- evangelism, is based on a resource, "Whole earth-- whole people" designed by Al Krass during a ministers-and-wives retreat in the Wisconsin Conference. It suggests how the approach of a foreign missionary to an unknown culture may be a creative approach for Christians to take to the culture of the USA today. It is a resource for group study.

The Book Review Section of the Middle East Journal for the Winter of 1974 lists the revised edition of what formerly was Donald Webster's Doctoral thesis, The Turkey of Ataturk: Social Process in the Turkish Reformation. (By Donald Webster, New York: AMS Press, 1973. $20.00. Original edition published in 1939). Don was a missionary of the Board at International College in early days and then was with the State Department. After retirement he had a five-year term at Uskudar and since then has been revising the book.

CHRONICLE

W APPOINTMENTS

gmond as an Africa Associ-
pecial assignment as
ld Service Consultant in
ief. Alan will be working
ine-struck areas of Africa
in April.

ev.) and Bonnie Williams
s Brazil Associates for
mined term while Ward
serving the Fellowship
Church of Sao Paulo.

Hazel in April as an
Vivian will be teaching
the Mawuli School in Ho.

el Murphy in January.
signed to the Church in
a with special responsi-
n educational work and
programs of vocational
mong young people at the
d secondary school levels.

D.) and Edith Seaton in
r a four-year term. Ron
are on appointment under
minations--the UCC, the
sbyterian Church, and
ian Church (Disciples of
The Seaton's were in
er the Presbyterians from
, and since then Ron has
New York as the Director
nt Office of Health
f the United Presbyterian
In India Ron will be
s medical missionary-at-
n special responsibilities
ity and public health

Schimpf in March as a
ociate for nine months.
ormer Field Director for
Scouts of America, has
hing English at the
Zenrinkan in Osaka since
1973.

der Jagt in February for
term teaching English at
Gakuin Junior High School

RHODESIA

Frank Donaldson (M.D.) as a volunteer for two months beginning in June while he serves as a general practitioner at Willis F. Pierce Memorial Hospital at Mt. Silinda.

Robert (M.D.) and Phyllis McGowan in August for a two-month volunteer term at the Willis F. Pierce Memorial Hospital while Robert serves as general practitioner.

Selwyn (M.D.) and Rosina (R.N.) Spray in March for a three-year term as medical workers at the Willis F. Pierce Memorial Hospital.

TAIWAN

Neil (Ph.D.) and Mary Potter in July for a year. Neil will serve as professor of chemistry at Tunghai University in Taichung.

TURKEY

Robert and Nancy Gough as Near East Associates for three years beginning in August. Robert and Nancy will be teaching English at the Amerikan Kiz Koleji in Izmir.

Amy Helling in August for a five-month volunteer term working in the library at the Amerikan Kiz Koleji in Izmir.

Matilda Wolff in April as a Near East Associate for three years. Matilda is serving as a nurse at the Gaziantep Hospital.

ZAMBIA

David Thomas Grogan in January for a three-year term as a Zambia Associate. David is teaching math at the Kafue Secondary School.

William (Ph.D.) and Bessie Sloan in January as Zambia Associates for an indefinite period. William and Bessie have been in Zambia since November 1972, serving as volunteers at the Africa Literature Centre in Kitwe to help train journalists and are acting as authors-in-residence. The Sloans taught at Elon College in North Carolina from 1947-1972.

COMPLETION OF TERM

BRAZIL

Jeffrey and Judith Utter in July. Jeffrey was the interim principal of the Ijui Seminary.

GHANA

Michael and Ruth Gass in January. Mike was on the staff of the Evangelical Church Hospital.

Eugene and Dorothy Grau in August. Gene served as principal of Trinity Theological College and Dorothy was chairperson of the Women's Committee of the Christian Council.

INDIA

William and Joyce Baur in July. Bill served as the associate treasurer of the Synod of North India and Joyce worked with churches in the Bombay area.

JAPAN

Allen and Marie Irwin in April. Allen taught courses in English and Old and New Testament and Marie worked with students at Miyagi College.

Ruth Renwick in May. Ruth taught English at Kwassui Gakuin.

PHILIPPINES

Bruce and Mary Hutchinson in April. Bruce was dean of the School of Economics and Business Administration and Mary led drama workshops at Silliman University.

RHODESIA

Claude and Carol Peters in May. Claude taught science at Mt. Silinda Institute and Carol served as a nurse.

Charles (M.D.) and Jean Thompson in March. Charles served as general practitioner and Jean as a medical secretary for two months at the Willis F. Pierce Memorial Hospital.

SOUTH AFRICA

Lavinia Scott in June. Lavinia has taught at Inanda Seminary, served as principal, and most recently has been teaching church history and Christian education at Adams United College.

THAILAND

Carolyn Sherman in July. Carolyn has been working as a nurse at the McCormick Hospital.

TOGO

Robert Welti in April after six months of volunteer work with the under-five's clinics.

TURKEY

Don and Nancy Hornish in July. Don taught science and was in charge of the grounds committee and Nancy was the school secretary at the Tarsus school.

William and Marguerite Mathews in July. They have been in charge of the Talus Nute Clinic.

Kingsley and Becky Sullivan in July. Becky teaches English and Kingsley teaches general science and is the building and grounds supervisor at the Izmir school.

Julia Tigner in July. Julia taught English and was the dean of the preparatory English department of the Izmir school.

ON FURLOUGH

CYPRUS

Ken and Marion Ziebell in July for three months.

GHANA

Robert and Nelda Thelin in April for seven months. Richard and Ella Stenhouse in July for six months.

INDIA

Pauline King in April for three months. Dick and Joyce Riesz in June.

INDONESIA

Walter and Beverly Snowa in August for a year.

JAPAN

Yasuko Kusunoki in April for four months. Grace M. Robertson for twelve months beginning in May. William Cundiff, Richard and Martha Lammers, Myron and Naomi Ross in June for three months. In July, Carl Carl Schweitzer for two months; James and Haru Landes, John Rasche for three months; Anthony and Aiko Carter for a year.

LEBANON

Verne and Alice Fletcher in July for three months.

RHODESIA

Edgar and Rebecca Luther in May for a year.

TURKEY

Virginia Canfield and Judith Welles in June for three months. Melvin and Nancy Wittler in July for three months; Jim and Carol Boal for a year.

ZAMBIA

David and Grace Rubenstein in August for a year.

MARRIAGE

Judith Crozier and John Murphy are to be married in June in India.

DEATHS

Dorothy Witmer Kinney (Mrs. Charles) a UCBWM Corporate Member, died February 4 in New Britain, Conn.

Mrs. Kinney was an assistant professor of history at Central Connecticut State College since 1960 with a specialization in African Studies. She had planned to spend her sabbatical at Epworth Theological Seminary in Rhodesia and do basic research into the relationship between the church and African culture.

Mrs. Kinney was a member of the South Congregational Church in New Britain and represented it in the New Britain Area Conference of Churches. She was also on the Board of Directors of the New Britain YWCA, the Board of Missions and the Connecticut Conference of the UCC.

Surviving are her husband, Charles; three daughters, Anne, Laura, and Leslie; two sons, Charles III, and David; her mother, Mrs. Laura A. Witmer; and a sister, Charlotte B. Witmer.

Rosalie W. Nolting (Mrs.) a former missionary in Ind 1953), on November 16, 197 Anneville, Pa., at the ag

Mrs. Nolting was a nurse a at the Nurse's Training Sc Hospital for Women and Chi Madura. During the war th were interned in Santo Tom Manila.

Surviving are two sisters, Hatch and Mrs. Lillian Bro a nephew, William A. Haber

Elizabeth Hartman Seybold (Mrs. Theodore), a former in India (1933-1958), died 1974, in New Cumberland, the age of 72.

Elizabeth Hartman was a pr of botany at Women's Christ College in Madras. She ma Theodore C. Seybold, an ed and administrator with the India, in 1946. She was ir of the Boys' Hostel in Rai 1953.

Mrs. Seybold is survived by husband, Theodore, and a c George W. Keitel, Sr.

William Hill Topping (Rev.) former missionary in China 1914; 1918-1951), died Marc 1974, in Claremont, Calif., age of 89.

Mr. Topping was a tutor at College during his first te returned to China to teach and Diongloh. He later ser Associate Secretary of the Fukien Synod in Foochow (1 and Pastor-at-Large, Mid-Fu (1948-1950), giving special to pre-theological students

Surviving are his wife, Eli son, G. Cuthbert; and three Muriel Kelley, Lois Shutt, Brownwell.

Gerald S. Grant, the brother Grant, former missionary to and South Africa, died in Ma

Margaret Clapp, former presi Wellesley College (1949-1966 May 3, 1974, in Tyringham, M the age of 64.

In 1967 Miss Clapp (she esch title of Dr.) served as pres Lady Doak College in Madurai and was associated with the that time.

Included in the next issue o Whole Earth Newsletter will tribute to Margaret Clapp by Mook, the regional secretar South Asia.

YOU KNOW THAT YOU CAN MAKE A GIFT IN NAME OF A FRIEND OR LOVED ONE ON THE ASION OF THEIR BIRTHDAY, ANNIVERSARY, SOME OTHER SPECIAL DAY? SEND US THE T ALONG WITH THE NAME AND ADDRESS OF PERSON REMEMBERED AND WE WILL NOTIFY M OF YOUR THOUGHTFULNESS.

Gifts Received by the UCBWM
lemory of:

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Gertrude Bosma
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(Mr. David W. Smit)
Theodore Seybold
(Rev. and Mrs. Elmer H. Hoefer,
Ms. Marie L. Feierabend)
Bertha Sitler
(St. Matthew UCC, Louisville, Ky.)

"From a Working Definition of Evangelism", a 34-page document describing the Board's missionaries' approaches to the Board's "Working Definition of Evangelism" of 1972 has just been published.

The basic document, "A Profile of the Missionaries of our Board with regard to the Board's Policy on Evangelism", by Evangelism Consultant, Alfred C. Krass, was done for the UCBWM Directors in October, 1973. It has been revised following discussion with staff and directors, and to it has been added a "staff reflection" on that document which the Directors generally affirmed at the meeting in Austin, Texas, in January of this year.

In his conclusions, Mr. Krass states that he sees the publication of the Profile as leading to a new "multilogue" on evangelism between the Board, its missionaries, and the churches to which they are related overseas.

The staff reflects that "It is important to us that 'the church' in any particular country (we and our partner denominations together) be ministering compellingly to the unchurched and the unreached." It is the hope of all that the publication of the Profile together with the Reflection will lead to the more effective communication of the faith, in word and deed, around the world.

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Assistant Editor: Judy Go

In the Pauline spirit, Christian universalism was supra-cultural, trans-historical. It fostered expansion out from Christian lands to newly discovered lands of potentially Christian souls. Confucian universalism, however, was supremely cultural, invincibly historical. Its values were universal, like the Christian, but Confucian universalism was a criterion, a standpoint, not a point of departure... From the point of view of normative Confucianism... the barbarians are always with us; from the point of view of normative Christianity....the pagans are not always with us: they can be sought out and converted.

-- Joseph Levenson

MISSIOLOGY, An International Review, is the quarterly journal of the newly-founded American Society of Missiology, which will be holding its second meeting in Wheaton, Illinois June 7-9. The A.S.M. is the first association to link mission scholars from conciliar Protestant, conservative evangelical, and Roman Catholic traditions in one professional society. Subscriptions to MISSIOLOGY, at $8.000 per year, are available from Lorraine Pellon, Box 1041, New Canaan, Conn., 06840. MISSIOLOGY is the continuation of another journal W.E.N. readers are familiar with, Practical Anthropology.

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